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ORGANIZATION AS A FACTOR IN THE MINISTRY.

REVEREND THEODORE T. MUNGER, D.D.

BY organization we mean giving organic structure, form, order or life to something. The work of a minister could not better be described than by this broad yet specific definition. The minister is to build, shape, direct, and impart life to a body of people known as a church.

It is usually thought that the preacher wears the badge of highest success, but to build, shape, and direct may impart life equally with preaching or even in a greater degree. The popular preacher—except in extraordinary cases—though he easily rises in an ascending grade of calls and salaries is not the most useful nor the most successful man in his profession. Many a church is burdened with a preacher—won by a reputation for oratory—whom it would gladly exchange for a well-educated and earnest man who has the faculty of so organizing (in the sense defined) the people into a vital church instead of gathering a set of mere pew-holders. This comparison between these two kinds of ministry may seem odious, as comparisons are apt to be, but we make it in order to call attention to the fact that a phase of church life is coming forward that calls for what we have named as organization. It is not because the Kingdom of God is changing except as it is developing into a higher form, as it comes into a full realization of itself. Thus the church at last will come to feel that it belongs to its nature to enter into corporate action in all it undertakes. That is—the idea of the church reaches beyond preaching and regards itself as the main working factor in Christianity. No one can look at the situation at present—restless churches and unsatisfactory preachers—without suspecting that in each case the preacher has been over-relied on, and the church

has failed to realize its true vocation. If this be so the remedy almost suggests itself. The work of the preacher must be so changed and enlarged that he must also become an organizer and develop the church into a body of co-operative believers. This process is going on in a measure. It will move more rapidly when the churches themselves, the Divinity Schools, and above all, those students who may be supposed to have caught something of the spirit of the age, have come to a realizing sense that some transition of this sort is imperative if the chief error in the churches is to be corrected and real power is to be regained. The change needed is not that the student shall merely be provided with a useful department in the curriculum, but something more radical, —namely, that he shall be trained not first as a preacher but as an organizer of a church embracing every form of Christian service.

If this change bears too strenuously upon the Academic habit, it is not more strenuous than the demand among men of insight and outlook in the churches that the Christian ministry shall be more closely co-ordinated to the nature of the gospel, and the church itself share in this co-ordination in full measure. There is at present a great amount of excellent preaching—with more culture than is to be found in any other department of intellectual activity in the country, and reflecting the most earnest thought in social ethics, but it does not escape careful observers that it is largely ineffective. To correct it efforts are made to better the education along the same lines, or to supplement the preaching by enriching the service or freeing the pews, or increasing the attractions, or perhaps urging a deeper consecration of the preacher, or by his advancing or receding in theology—all this when the difficulty may be that the church is not constructed on the radical principle that it is an organific body and the minister is the chief organizer—that being the prime vocation of the ministry. But in neither department is this law of construction much heeded. One reason is that in the training of ministers there is not yet sufficient recognition of that law of development in human society to bring out an organific use of Christianity in realizing its power.

We are aware that these suggestions may be regarded as looking away from the "old gospel" and pointing to one that

is new. This is apt to be the case whenever the pulpit is criticised. Our position is the reverse. It is the "Old Gospel" for which we contend, even that set forth by Christ himself,—not only by his words but by his works, and by the full meaning of each when it is grasped. And as to preaching, the organific conception of the church should create its spirit and define its purpose.

Let us look more closely into the situation. The work of the church as it is now carried on, consists in a series of impressions created by sermons and by worship which though vastly important, no longer produce the type of character that the Christianity now unfolding requires. We mean that an ideal of Christianity has been developed beyond the point reached by the church, and therefore they are no longer coordinated in their action. The reasons are many and various. The past holds us in its grasp both for good and ill. We cherish as individuals what we do not believe as a church or but believe in part. The company of believers confess in one age but as individuals think in another. The church still wears a mediaeval cast, and we not only suffer but require a general sameness in its customs and creeds. There are great churches whose theology was cast in the mould of centuries behind us, and there are others that cling to old forms as though there could not be others equally true and sincere; and there are even schools of thought and of ritual that contend for cherishing them. Influences, strong and beautiful, work in these directions. The past is considered wiser and better than the present. But Christianity, by its very nature, parts with something of its power by such lingering, and fails to share in the power and inspiration of the living world. Especially is the church held back from those influences that spring live and intense out of the heart and mind of humanity as it strives to fulfill itself in its own generation. Every age brings to the world some blessing and some stern need. New thought and fresh necessity ever spring out of unfolding humanity. The church, though best fitted and having as its very function to reveal these things, is slow to realize them. For the most part its look is backward. It fears every new thing. It distrusts all change. It looks upon all evil as sin. It hardly regards itself as a real factor in cleansing society of the evils that afflict it unless they have something

of its own antiquity, and against these it contends chiefly in outworn ways. It makes a feint against crime and vice and ignorance, but with hardly enough force even to deceive itself. It creates societies whose names are interwoven with Christ's own and its gifts for them are trifles graded down to nothing. It confesses on Sunday that Christ died for all mankind and denies it when it is turned into the concrete fact of a contribution for missions.

More of such unpleasant charges could be brought, but what we have in mind is to raise the question if this Laodicean condition is not largely due to the fact that the church has no conception of itself as meant to live through an organization of itself into a working body. It is usually said that the remedy needed is a deeper spirituality. Granted, but would it not be well if first minister and people were to organize themselves into a body of co-operating believers in Christianity in ways that all sensible and earnest men employ when they undertake to do anything that is good and honorable and worth while. Such men have but one way—that of organization. And the thoroughness of the organization is the condition and generally the ground of success. We do not mean to imply that in the past, organization has not been a feature of church life. There has been much of it, but there has not been that full organization in which the pastor goes first and labors most, and in that way so transforms the church into one co-working force for its highest ends.

We at once see that this is not only the sole way to create general activity, but the only way to secure earnestness and reality of Christian living. The maxim is not outworn "Like priest, like people." We may pile up the means of spirituality as high as we will, and let down as low or build as wide the gates of belief as in our own eyes we measure them; we may run into devices of many sorts—some wise and others doubtful—graded Sunday schools, conventions, excursions by delegates to Northfield, where the spiritual-minded go and the non-spiritual do not—and so a general miscarriage in every direction—the well healed and the sick left with but scantiest medicine—all well meant and not wholly useless, but what a sad inversion of the divine business. We use this word advisedly —business; for what, after all, is a church to do but to transact

in as rational a way as it can find out, the work laid out by Christ in His own life in His day and generation? We said that it is the "old gospel" that we have in mind. Was it not Christ who said that "the children of this world are in their generation wiser than the children of light." It is this very wisdom of which we stand in sore need—not the steward's unrighteousness, but his knowing how to shape means to ends. This is no justification of all the methods devised and used to stir up interest in a church; that question leads far afield. Our point is that the time has come when a fresh sense of organization can be brought into action in the church, co-ordinating it more closely with Christ's own methods, and also with the methods of the world of to-day.

It is often claimed that the older methods are drawn from the example of Christ. We turn aside from debate, but say that the unfolding of the world itself reveals new meanings in him which so became new signs of his divine universality. In a way Christ has endorsed every phase of all earnest efforts to repeat his life, but it would fatally limit his divine sonship in the Father if fuller and exacter revelations in every new day were denied or ignored. Every hour his sun rises higher and moves on to the perfect day. The dominating thought in all recent theology is the clearer and still clearing view of Christ. Along with this a corresponding growth in the conception of humanity; they play back and forth in responsive unity. It is on such lines that the higher criticism is moving, and when it has escaped from the dust it is raising, it will make plain the picture of a clear, rational and divinely perfect humanity at one with the Father. Perhaps no one of late has given a clearer picture of the Christ of to-day than Sabatier, of whom Prof. Stevens in a very able recent address at Lancaster said: "He aimed to show that religion was grounded in the constitution and needs of human nature, and made his appeal on behalf of a religious interpretation of life." Sabatier's own words state best his position:

"In the last analysis, and to go down to the very root of the Christian religion, to be a Christian is not to acquire a notion of God, or even an abstract doctrine of his paternal love; it is to live over, within ourselves, the inner spiritual life of Christ, and by the union of our heart with his to *feel* in ourselves the presence of a Father and the reality of our filial relation to him, just

as Christ felt in himself the Father's presence and his filial relation to him." Such is the inner life; but his external life was, as Sabatier goes on to say, "always in the practical order of life and moral activity."

Such thoughts take us into the very heart of our subject, namely, that the religion of the spirit and moral action require a thoroughly organized religion, for spirit is the soul of organization. In one sense spirit has for its chief function to create a body. Spenser goes so far as to say that "Soul is form, and doth the body make." Our plea is not that ministers should be trained to develop a simply busy church, organized like a regiment of soldiers ready to march at whatever word is called—to pleasure or to prayer—and promptest, perhaps, when it is newest; this would be the body without the soul and by no means created by it. We do not imply in these suggestions that it would be well to relax in any degree, study or even drill in the theology of the past. No minister can know the present without knowing the past. Not one jot or tittle of those great studies which are the foundation and inspiration of religion could be left out, for the Christ did not leap from the first century to the twentieth. We would suggest that some change of emphasis be made so that to-day be regarded as worthy as yesterday, and that some social and scientific wisdom be counted as possibly higher than that of past centuries. At least we may insist that the minister of to-day shall be taught not only the best things to be learned but the best way to teach them.

The aim in ministerial education should be that steady inworking of Christ's life that makes life. This education does not consist merely in a set of related doctrines but of a training in the organific process of leading men into that which makes man a man.

Surely there may be some better methods than those now used in the churches of working the Christ-life into our own. For, as his life of divine perfection or perfect divineness—it matters not how we phrase it—was an achievement by a human process, so we must have for ourselves a process like his—full of inner spirit and eternal form. A right ordered course of action, an external fulfilment of human relations—these are as essential to Christian life as right doctrine. If it is said that the latter will

produce the former, we admit that it is so intended, but it woefully fails unless the external life is made of equal importance with formal theology. Indeed there is no completeness in ministerial education without both. Especially should this be done when such union accords so fully with the wisdom of to-day that is so keen to discover means to ends. The great humanist was not mistaken when he said: "This wise world of ours is mainly right." The Apocalyptic angel stood upon sea and land—two diverse elements but one foundation, while he read the little book of destiny. So our Lord planted himself upon humanity—the whole breadth of life and action—and turned it into a perfect lesson and a mirror of all truth.

THE MESSAGES OF BIBLICAL CRITICISM TO THE PREACHER.*

PROFESSOR EDWARD L. CURTIS.

BIBLICAL criticism is a method of knowledge of the Bible. It is a phase of that intellectual movement which we connect in its beginnings with the eighteenth century, which has created modern science in all departments of learning. The Bible has through its influence become a new book. The Scriptures were formerly regarded as a book of science and by them Galileo was condemned. Calvin, however, said that Moses did not write as an astronomer, and Cardinal Baronius, his contemporary, declared that the Bible was not given to teach men how the heavens go, but how to go to heaven, and it was granted that the world might move, and the Scripture ceased to be a text book of astronomy. It remained, however, one of geology for a much longer period. At the beginning of the last century the contention was not infrequent that the teachings of the modern geologist

* A paper read before the Congregational Association of New Haven, October 3, 1904.

were false because contrary to the Word of God. This view of the Scriptures, however, has also been given up, although the notion still lingers in many quarters that scientific truth lies embedded in the statements of Scripture, and that when we rightly understand the hidden meaning of the Word we shall find its record coinciding with the record of the rocks. This notion made so widely current by the parallels found by Prof. Dana between the statements of the first chapter of Genesis and the conclusions of geology, dies hard, and yet practically, it is dead.

As a text book of biology or anthropology the Old Testament, however, has held its place the longest. The contradictions of Scripture with astronomy and geology were slight compared with those with Darwinism, or the docrine of evolution. But finally the evolution of at least man's body is allowed, and the weight of teaching the sciences of astronomy, geology or biology, has been removed from the Old Testament. The statements of the Scriptures on these points are generally allowed to be only those of the unscientific Hebrew mind. But Biblical criticism carries us further. As the Bible is not an infallible text book of scientific facts, so likewise it is not an infallible record of historical facts. Until the period of modern criticism the narratives of the Old Testament had generally been received as records of real history. But according to the new view they contain myths and legends, and give on their face an erroneous conception of the growth of Israel's religion, whose beginnings are not found in direct divine communications to primitive mankind and the patriarchs, but in the common primitive religion of the Semitic peoples, whence by revelation through (possibly the patriarchs) Moses and the prophets, the legal, ecclesiastical stage, represented in the middle books of the Pentateuch, was reached about the time of Ezra. The Old Testament, thus, can no longer be regarded as an infallible or, indeed taken literally, an entirely trustworthy guide in history. In these particulars it reflects the limitations of its times.

That which is true of the Old Testament is relatively true of the New Testament. Criticism enters equally its domain and while the same finality of results has not been reached, as in respect to the Old Testament, yet its historical record can also no longer be regarded as infallible. Doubt has been cast upon the

full historicity of the opening chapters of the Gospel of Matthew and Luke and the Book of Acts, and the full genuineness of some sayings attributed to Christ even in the synoptics is being questioned, while in the Gospel of John, according to prevalent critical teachings, the discourses of our Lord are the literary composition of the author of the Johannine Epistles, containing it is true some genuine sayings of Christ, but wanting in adaptation to historical conditions, and the narratives of the book also in their details are equally unreal.

In matters of History, then, the Old and New Testaments stand like any other writings, subject to the same laws of investigation, and having no greater authority than is allowed by the historical and literary scholar. But does Biblical criticism stop in its destructive work with science and history? That it does, is a prevalent notion in many quarters, especially where the Westminster confession is revered. The Testaments are allowed to contain scientific and historical errors, but in the sphere of religion they are regarded infallible. This conclusion, however, is reached by an appeal to the New Testament and not to the Old. A certain limitation is recognized in the express teachings of the Old Testament. Polygamy is not defended: and yet it was sanctioned and recommended in the Jewish law when a brother left a childless widow. Ceremonial observances held a position approximate to that of moral observances, the violation of one incurring a similar divine displeasure as the violation of the other. Drought, famine and sickness are regarded as tokens of divine wrath on account of the neglect of the formal outward service of God, and temporal prosperity is promised on the observance of such worship. Indeed upon this thought the entire legal system of Judaism was built. But the fact of the limitation and misleading character of many of the religious teachings of the Old Testament needs no amplification, since it is clearly recognized in the New Testament and has long been admitted. The question is far more difficult and serious when we turn to the New Testament.

From the *a priori* point of view no reason exists why error may not reside in the religious teaching of the New Testament as well as in that of the Old. Even if we believe in the infallibility of Christ we are uncertain in many instances whether we have his

genuine words or not, and taking the New Testament, as now written, it contains religious teachings which it is difficult on a straight forward exegesis to defend. One, for example, is the apostolic doctrine of the world waxing worse and worse, to be followed by the speedy coming of Christ ; another is the doctrine of demons and angels ; another, Paul's estimate of marriage and of woman's place in the church. In some passages in the New Testament the death of Christ is considered a formal deliberate affair, like a priest's offering his own body, just as the Old Testament priest offered the ram. This is a Jewish-Christian conception of the great tragedy of divine love which many find it difficult to accept. If we accept the conclusions of the best modern New Testament exegetes, a Jewish-Hellenistic mode of thought colors the New Testament, as Hebrew thought colors the Old, and one Testament for truth is no more final, except relatively, than the other. Both it is true contain statements of great ethical and spiritual principles which are valid for all time. If the Old Testament is to be judged by the words : "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" then the religious teachings of the Old Testament are infallible. And if the New Testament is to be judged similarly by a text taken here or there, we can find here also infallible teaching. But if we inquire after the writers' meaning to their contemporaries, according to the detailed forms of their teachings, their infallibility disappears.

Such then is the whitherward of modern Biblical criticism, which few remembering old positions can receive without a touch of sorrow. Those of us who admit these results are placed in a far different position from our fathers. They were simply the interpreters of an infallible Book. They found all the facts of Christian theology within the Bible. They believed in the inspiration of the Scriptures, the Trinity, the deity of Christ, the vicarious atonement, justification by faith, eternal salvation and eternal punishment, primarily because the doctrines are taught in the Scriptures. The only differences that could arise between them were differences in the interpretation or the understanding of the Bible. Doctrinal modification could arise solely through modification in exegesis.

These were the essential positions of the older orthodoxy.

The infallible Word furnished Christian belief. The Word, however, ceasing to be infallible this position can no longer be maintained. The preacher ceases to remain a simple interpreter of the Scriptures. His field of investigation includes the Scriptures but it includes much more. He is an interpreter of *Life*. Life as seen in the Scriptures, as seen in all literature, in all the phenomena of history and nature, above all in his own soul, is the source of his theology, or of his message on religion.

This new position results in the first place in the lifting of a great burden from the preacher. Biblical criticism comes to the preacher with a message of freedom. He is no longer called upon to defend whatever is found in the Bible. He is relieved from an immense amount of apologetic with which our fathers were loaded. He takes whatever in the Bible finds him, and not whatever he finds. Practically the church perhaps in the domain of doctrine, especially doctrine concerning life, has always in a large degree done this. The authority of the Scriptures has been the authority of their truth. The truth contained in the Bible has given to it an imperial sway in the Church. This authority will always remain.

Men have always unconsciously exercised great freedom in their interpretation of the Scriptures. While theoretically holding the Bible to be infallible they have often looked far more into the recesses of their own souls than into the pages of Scripture to find out the meaning of the Word. Thus the divine spirit has led the church from one period to another into a higher and better apprehension of truth. It has been with the Scriptures as with the creeds and liturgies. "We spend our lives, consciously or unconsciously," says one, "in putting new wine into old bottles. There is not a single dogma dating from two or three centuries back which is repeated in the same meaning as in its origination. We still speak of the inspiration of the prophets and of the apostles, of the atonement and of the Trinity, of the divinity of Christ, of miracles; but, whether in a greater or less degree, we understand them differently from our fathers. The river flows on even when the waters are stagnant at the surface." This illustrates what men have done with the Bible. They have felt free to change its meaning. This freedom has been exercised in a greater or less degree in the Church. But our new

freedom is outspoken, clear and definite, because of the light thrown upon the Scriptures. Historical interpretation has made their meaning too plain, too fixed to be turned and twisted. The new wine can no longer be forced into the old bottles. Biblical criticism comes then to the preacher first with the great message of freedom.

Secondly, there is a gain in wideness of sympathy; more of God through Biblical criticism has been found in the world. Biblical criticism has brought us into close sympathy with all humanity, and as we sing:

> "There's a wideness in God's mercy,
> Like the wideness of the sea";

so we can also sing,

> There's a wideness in God's speaking,
> Like the wideness of the race."

Wherever there has been an aspiration after God, wherever man has prayed, there has God in some way answered. This makes all religions akin, and affirms God to have been the same yesterday and today, fulfilling unto all men the gracious promise, "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Thus a study of comparative religion finds a place in the theological curriculum, and what is far more important, the subject of preaching becomes religion and not dogma. Men are met on the plain, reasonable thinking of everyday life and feeling, and not forced upon a high platform of an esoteric system.

These words may sound like an unworthy reflection upon the preaching of the past. Certainly the mass of preaching has been upon the level of plain, everyday, reasonable thinking. But the story in *The Virginian* of the dogmatic sermon preached with ill effect to the cowboys, is not entirely untrue to life, and a debt is due to Biblical criticism that such preaching is now quite obsolete. Biblical criticism then comes to the preacher with the message of a widened sympathy and a broadened humanity.

These, then, are gains through Biblical criticism: freedom and a knowledge of wideness of divine revelation and the fairness of God's dealings with men. But along with these gains

comes likewise a loss ; or rather, a heavier burden of responsibility now rests upon the preacher. Here, indeed, is the great message of Biblical criticism to the preacher.

The ultimate warrant for preaching comes from the voice of truth and God within the soul. The ultimate authority is not that of the Church, for the Church may be mistaken ; nor that of the Scriptures, for the Scriptures may err ; nor even the recorded words of Christ, for these words may not have been correctly reported ; but the ultimate authority rests in reason and conscience. Here is the final authority. The preacher's words to others may be fallible but to himself they are infallible. His cry is like that of Luther of old : "Here I stand. I cannot do otherwise. God help me." This places a great responsibility upon the preacher. His every message must be verified by his own experience, observation and reflection. The question is no longer simply whether views are Scriptural, whether they accord with this or that ancient creed, but whether they are true. The Scriptures are an authority ; the creeds are an authority ; but they are not a final authority. They help one to arrive at a decision, and woe unto the man who fails to hear their voice and ponder well their utterance, but the infallible word to each individual must come in the end through the wrestlings and struggles of his own soul.

This message of Biblical criticism may sound like a new doctrine ; but it is only a return to the old Protestant position which made the full persuasion and assurance of the truth and the divine authority of the Scriptures to come from the inward work of the Holy Spirit bearing witness by and with the word in our own hearts. The common orthodoxy of the last century obscured this truth by making the fundamental evidence for the truth of the Bible not the witness of the Spirit to its message, but the historical testimony to the resurrection of Christ.

Biblical criticism calls then for a new study of the Bible to determine the source of its power. The preacher can no longer be satisfied that he has a Biblical statement. He must in the last analysis go further and ask whether the statement is true. The Bible contains the great truths that have moved the world. The preacher must find these truths. Men once received the gold and the dross. The world has grown keen. Gold alone will now meet the needs of thinking men.

Biblical criticism glorifies and magnifies preaching. Sometimes I hear the wail: "If the results of Biblical preaching are true I have nothing left to preach." Nothing left to preach! When I hear those words I think of the epitaph of Christopher Wren, the architect, at St. Paul's Cathedral: "If you will see a monument, look around." If you will have a message look around. Look at humanity. Are there not needs enough? Is not the call tremendously loud for words of hope and comfort and cheer. Does not sin still command reproof and warning? But you say "Criticism has destroyed my message. I have no word of hope and comfort and cheer; no reproof; no call for repentance." Then look within. Study your own soul. Are you hopelessly adrift, lost without compass or guide? Then, look up! The stars are shining. God lives. Criticism has not touched the Father. Study your soul in fellowship with God and Christ. Criticism may have cast some uncertainty upon the truth of the stories of the birth of our Lord and the method of His resurrection and upon some of the sayings attributed to Him, but He still remains the Incomparable One—the Son of Man and Son of God, a historical character as unshaken as any man of yesterday.

Criticism has a solemn voice. Through its influence every preacher should enter into the holy of holies, and stand face to face with himself, with the world, with Christ and with God. This is the greatest of all the messages of Biblical criticism to the preacher.

Through Biblical criticism will come no great change in effective preaching, either in the character of the preacher, or in the substance of his message. Great preachers in all ages have been men of a deep knowledge of life and of profound conviction. They have thoroughly understood human nature and thoroughly believed their message. Their words have been to themselves a veritable word of God.

The substance also of the preacher's message will always remain the same. He will proclaim human sinfulness, human responsibility and divine sovereignty. He will preach that without repentance is no salvation, and likewise the oneness with God of all who repent. He will preach that repentance comes through faith and that love follows close after.

THE SUPERNATURAL IN HUMAN LIFE.*

ERNEST G. GUTHRIE, '04.

IT is with some reluctance that we today admit the reality of the supernatural. We watch for the signs and listen for the voices from the great Unseen, with no less intensity than did our fathers, but in a different way. As we stand now before the silence and mystery that surround human life, we no longer seek assurance of the reality of the world of spirit from what is marvellous and strange in nature, or from wizards that peep and mutter. We search for the unseen and the eternal through the medium of the seen and the temporal; and find God, not in the miracles of nature, but in the light of setting suns, the round earth and silver sea.

And not less so of God's dealings with the human spirit. We trace them all to the natural processes within the scheme of things that first emerged as star dust and won its way through the long centuries to the soul of man. To this *one* belief we fear to commit ourselves, that God can enter the changeless order of His universe, can speak from the eternal world save as the universal ground of all things, the great Over-soul, which is our life and being, and which, as Emerson says, when it does rise into the consciousness of man inspires him with speech that is "lyrical and sweet and universal as the rising of the wind."

Now true as is this view of the action of God in human life, as Christian theists, we cannot find it adequate; and, at the risk of being accused, by Pfleiderer, for instance, of "bursting thought from the bottom," we must assume, if we cannot prove, that over and above this universal inspiration, in His true sons, God enters human life in conscious relations of personal communion and fellowship not essentially different from those we have with our human fellows about us. That He speaks to, as well as within our souls.

* Commencement Address, delivered June 1, 1904.

Hebrew prophecy we cite as a witness from history. For the prophets, the supernatural, the spirit, that entered into their lives, was God moving upon them in living personal action. For them the force and presence behind and within them was no mere springing into consciousness of what lay equally, though unconsciously, within the life of the Gentile. Nor did their unique revelation come to Israel as a mere upgrowth of the national spirit, or as a natural evolution of their peculiar religious sympathy and receptiveness. God went before them as no shining splendor of their own native hope, but came *to* them from on high, in redemptive act and holy purpose. He, by His spirit, invaded human life in Israel as never before. He was Lord over the nation, laying His spirit upon it, winning it, controlling it, leading it whither it would not willingly go, prevailing over its resisting spirit and subduing it by His Love and Power.

Now it is no mere difference of terminology or mode of expression that separates those who hold to this direct personal objective action of the spirit of God in human life from those that find Him rising into consciousness, as it were, from within. The latter inevitably leads out into vague non-personal views of God Himself as the fathomless unconditioned base of being. His critics know not whether to class Pfleiderer as a Deist or a Pantheist. Maeterlinck will concede that God may be only the most beautiful desire of the soul. And Emerson—whither does he lead us when we, at his bidding, yield ourselves to the spirit of prophecy, which is innate in every man? What terms at last does he find to express that soul of the whole, that wise silence, that universal beauty, that third-party behind all human life? "It is not social," he says, "it is impersonal—it is God."

It is almost impossible to find terms to express the thought before us, that are not better suited to represent spatial rather than personal relations. But the point is evidently this—that the Spirit of God that fell upon the prophets, was God Himself in such peculiar, supernatural manifestation as to warrant us in saying that they were not produced by this world nor formed its natural yield, but were projected on to it, from the eternal world, as its witnesses, to meet the human race in Israel.

Further, it seems inevitable that their witness, their mes-

sage, their revelation will receive more and more stress, and, indeed, become the vital ground for our modern apologetic for the nature, nay for the very existence, of God Himself. Not on the field of natural science but within the narrower compass of human life will be fought the battle for God and the eternal world.

Conceding that the progress of scientific thought has deprived Hæckel of some of his most illustrious authorities in support of his materialism, and also that the greatest physicist of the English-speaking world has lately declared that science proves the existence and reality of Creative Power and Intelligence, can we not readily grant that Weinel has nevertheless given his true place to the prophet, and the spirit of God manifest in him, when he says: "Once there was a time in which one believed that science proves the existence and reality of God and eternal life. And there has been a time in which one believed that science could prove the opposite. Reimarus and Hæckel are not yet a hundred years apart. Today one knows that both positions are false. Science has modestly retreated upon her own field, because it has understood that, though it can formulate laws in regard to the separate happenings in this world, it cannot tell us anything about the Whence, and the destiny of the world whole, and about the eternal world outside and within our own. Science has left that sphere again to those to whom it belongs—the prophets. By those who *live* with such full power in that other eternal world, we must be laid hold of. * * Hase said: 'Man believes in the Infinite Love over him although he has no other guarantee for it than the love in his own breast, and a few friendly signs in nature which he explains according to his yearning.' But he here forgot the greatest sign God has given us—the prophets and their greatest—Jesus."

Prophecy culminates in Jesus. In Him the Spirit of God that acted intermittently in the case of the prophets, and swept them at times out from the presence of God, with their burning message to the world, in His very person, that spirit was individualized, and men beheld His glory, full, final, perfect—God in human life.

But then the same movement begins again, and from Christ as a new starting point the supernatural streams into human life:

and of His disciples He says, "They are not of the world even as I am not of the world. As Thou hast sent me into the world even so have I also sent them into the world." And to Paul, not merely in its high prophetic moments, nor in its source alone, but throughout the whole range of its activities, the Christian life is supernatural. Its love, joy and peace, its gentleness and faith are all fruits of this same spirit which appears, not as some superadded force in the soul but as the very life principle and inspiration of all the Christian's thoughts and acts.

And that is the simple thought I have for this hour, as we turn our faces to the world—that we bear in our lives a mysterious presence from the world beyond, by whose outshining men may know that we came forth from God—and this, too, in every phase, function, and incident of life.

We look forward with supreme hope to our ministry; and no doubt some of us long to be prophets in the land, to be moved like the ancient seers mightily by the spirit of God: some day in the presence of the great congregation to feel the surge and flow of Pentescostal power breaking through the lives of men. But it is not to these unveilings of that supernatural power that at times rushes like the wind through human life—that I would call your thought. I place before myself as my ideal —no straining to be a great preacher, but there returns upon me at this hour the call to make the future realize a high memory of the past. You remember the old story of England's Rugby, and that scene in the study that reads like the fourteenth chapter of John, in which, through the great father-heart of Arnold, the spirit of God passes in and possesses the soul of the boy battling in pain with doubts that keep him from God and His eternal peace. How young East told his story to the great grim man he had feared more than anybody on earth, how when he stuck his master lifted him like a little child, how he burst out crying and Arnold only stroked his head as he went blundering on to the end. And then came the master's witness; and out of his life without effort, there passes round the boy the spirit of his God, and the world of the eternal is opened to him in broad sweet lines of light. "I can hardly remember what he said yet; but it seemed to spread around me like healing and strength and light, and to bear me up and plant me on a rock where I could hold my foot-

ing and fight for myself. I don't know what to do I feel so happy."

And I would that we might all unite, my fellow students, in making this, each one, our great ideal—to be able to speak such words, where no organ peals, nor painted windows shine, where there is no multitude of our kind to move us like the sea but only one human life with its infinite need. To go out now into the world, not as of it, but as coming to it from the great far away, from the deep peace of eternity and the still and shining homes of God. Not standing aloof from it, in any ascetic horror of it, entering into its life, full of its passion, touched by its sorrow and sin, inspired by its hopes, yet never forgetting we are not of it. To live in the great and overshining light of God so closely, so constantly, that its glory shall brood around us like the day, so that, as we move about among the men and women of the earth, they shall look up from its dust and toil, from their sorrow and their sin and *know* that behind us are God and the eternal world.

NOTES ON RECENT BOOKS.

PROFESSOR WILLISTON WALKER.

THE question is often asked of a teacher of history whether it is desirable to purchase series of books covering the field of history as a whole, of which several of varying degrees of excellence are upon the market, in preference to buying separate volumes upon different periods of Church History. Without at all detracting from the value of such comprehensive series for certain purposes, it may be said that they seldom satisfy the desire of a student who wishes to penetrate deeply into the thought or life of any given epoch. A more effective way to employ the scanty amount of money available for book purposes in the purse of the average minister of scholarly tastes, is to buy the best books that he may find on the particular period on which he is concentrating his studies and buy them only as he needs them.

The habit of purchasing merchandise because it may sometime be needed and is now cheap is a dangerous one, and nowhere more so than in the buying of books. It is a good rule, especially for one of limited means, not to purchase a book until he has a definite conception of the use which he expects it to serve, and feels a real need of it.

In continuing our survey of recent literature of value to the student of theological and historical problems, begun in the last issue of this Quarterly, we would speak of the books in the chronological sequence of the periods to which they refer, rather than in the order of their respective values.

The first volume to which attention may be called is that of Prof. Wilhelm Bousset of the University of Göttingen, entitled "*Die Religion des Judentums im neutestamentlichen Zeitalter.*" (Berlin, 1903, pp. 526, M. 11.50.) For any student who can read German this compact volume of five hundred and twenty-six pages is of the very highest value. It corresponds to those sections of Schürer's well-known work which review the literature of the period immediately antecedent to and coincident with the the beginnings of Christianity. But Bousset's study treats this epoch wholly from the religious side. It is not a political history, but, as one would expect from the leader of the "Religionsgeschichtliche" school of contemporary German thought, a history of religion, of the utmost significance for an understanding of the epoch in which Christianity had its historic beginnings. No more important study has recently appeared, and it is at once scholarly and well-nigh exhaustive.

Those who have been interested in Harnack's *What is Christianity*, and few books have been more widely read or have aroused more discussion, will be glad to see in English dress the criticisms of that work by Abbé Alfred Loisy, the distinguished French Roman Catholic scholar, translated by Christopher Home, under the title *The Gospel and the Church.* (New York, 1904, pp. 277, $1.) Loisy reveals himself as an advanced critic in the treatment of the Gospels. Yet he reaches a conclusion justifying the historic development of the Roman Church as a natural evolution from the primitive Christianity of our Lord, since the Church, like all other living institutions must be subject to the law of growth. He recognizes, however, the need of modifying

the old formulations of truth to meet new needs. As a reply to Harnack it cannot be deemed of much weight; but as an indication that the same spirit of investigation and the same necessity of restatement which Protestantism feels is stirring in the Roman communion, the essay is of value. It is so frankly modern and critical in spirit that it has been put upon the "Index" by the authorities of the Church of which he is a clergyman.

A scholarly study worthy the attention of students of the New Testament is that of Prof. Edward C. Moore, who holds the Parkman Professorship of Theology of Harvard, entitled *The New Testament in the Christian Church*. (New York, 1904, pp. 372, $1.50.) Originally delivered as lectures in Boston before the Lowell Institute, its chapters discuss the "authorities of the Early Christians"; the increasing valuation of the New Testament until it acquires full canonical authority, and the canon is closed in East and West; and the related and contemporary development of church-government and christian doctrine.

Rev. Walter Lowrie of Philadelphia, already well known through his "*Doctrine of St. John* and the *Monuments of the Early Church*, has presented a notable investigation of the development of early Christian institutions, in his *The Church and its Organization in Primitive and Catholic Times*. (New York, 1904, pp. 402, $3.50) The study is based very largely upon the theories Rudolph Sohm has set forth in his "Kirchenrecht," but the whole matter is treated in a fresh, suggestive and fairminded way, that makes the volume one of very decided value.

Another contribution of worth to current theological literature, like the last volume mentioned from the pen of a clergyman of the American Episcopal communion, is that by Rev. Stewart Means of New Haven, on *St. Paul and the Ante-Nicene Church*. (London, 1903, pp. 360, $2.) In this careful sketch, Dr. Means attempts to answer the question why it was that the Apostle Paul, who holds such eminent rank as a messenger and interpreter of the Christian faith, was so little understood by the Church of the second and third centuries, and why that Church, in spite of its great reverence for his name, was in so slight degree Pauline in its conceptions of faith and life. Dr. Means' work is thoroughly conscientious and the volume is one which will repay the reading of those interested in Christian beginnings,

especially upon their religious and theological rather than institutional sides. The discussions of Dr. Means and Dr. Lowrie well supplement one another, and show what may be done in the handling of difficult and scholarly problems amid the cares of busy pastorates.

The relatively few who are interested in a minute examination of the "Apostolic Fathers" will be glad to welcome the first volume of a new discussion of their writings by Prof. Daniel Völter of the University of Amsterdam, which treats of Clement, Hermas and Barnabas, under the general title *Die Apostolischen Väter neu Untersucht.* (Leyden, 1904, pp. 478, $2.) The work is one radically critical in its investigation. The first epistle of Clement, for instance, hitherto generally thought to have been preserved in its original form, Völter believes to have come down to us from the hand of an editor, whose purpose was to intensify its specifically Christian teaching. Though undoubtedly a Christian, the author of the original epistle moves almost wholly in the sphere of Old Testament thought, and Völter sees in it an example of the religious attitude of the "devout men" who passed so readily from the teachings of the Synagogue to an acceptance of Christianity as a purified, universalized Judaism. Whether this view will meet general approval remains to be seen.

Prof. Harnack has frequently put the world of Christian scholarship into his debt, and is best known, probably, to American readers, through his investigations of the history of Christian dogma, his discussions of early Christian literature, and his attempted presentation of the vital and essential elements of our faith in his *What is Christianity?* A work, of a different character, but none the less valuable, is his *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.* (Leipzig, 1902, pp. 573, M. 9.) It is now announced to appear in the immediate future, in English translation, through the firm of Williams & Norgate of London. Harnack here takes up, with his accustomed thoroughness and suggestiveness of treatment, the missionary activities of the early Church; its missionaries, their message and methods; the circumstances which conditioned their success; the principal obstacles which they encountered, and the favorable and hostile influences from Judaism and heathenism. Here, more conveniently than elsewhere, the student

will find as careful estimates as it is possible to make of the number and influence of the Jewish race in the Roman Empire at the time of the introduction of the Gospel, and of the rapidity and degree with which Christianity penetrated the various regions and classes of the Empire. As a study of the first importance it will deserve the attention, in its English dress, of those who are not already familiar with it in the German original.

The recent publication may be noted also of the concluding volume of Harnack's monumental *Geschichte der Altchristlichen Litteratur bis Eusebius*, being the second part of the *Chronologie*. (Leipzig, 1904, pp. 577, M. 17.40.)

Students of the Middle Ages have long been acquainted with the *Holy Roman Empire* by which the Hon. James Brice laid the foundations of that scholarly reputation which he has enlarged by successive statesmanlike discussions, of which the *American Commonwealth* is probably the best known in this country. It is a satisfaction to know that the Macmillan Company are about to bring out a new edition of Mr. Brice's first work, which has been not merely revised by the author, and brought fully abreast of subsequent critical investigation, but has been very considerably enlarged by the addition of two new chapters. As an introduction to the knowledge of the political, and to a considerable exrent the religious, thought of the Middle Ages, Mr. Brice's new edition will command a hearty welcome.

A very different interest, that of illustration of a type of religious thought still surviving from the middle ages, rather than of scholarly significance to which, indeed, it lays no claim, attaches to the *Pilgrim Walks in Rome* (New York, 1903, pp. 480), by P. J. Chandlery, a member of the Society of Jesus. Though accepting far more of the relics and traditions of the city as authentic than a critical Protestant would be likely to do, it is not wholly credulous ; but its chief value is in showing ecclesiastical Rome as it appears to a devout Catholic anxious to visit and gain spiritual profit from its shrines and memories.

First in significance of recent works in English on the Reformation period, one would place the second volume of the *Cambridge Modern History*. (New York, 1904, pp. 887, $4.) In this large work the various leaders and features of the Reformation are discussed by some twelve different scholars of authority,

and the volume as a whole affords the most elaborate and comprehensive survey of the movement that has recently appeared. It is one which no student of the Reformation age can afford to neglect. At the same time, being, as it is, the product of many different pens, it lacks something of the unity of purpose that might be expected were it the work of a single author, and it suffers from occasional repetitiousness. It is marked, however, by that growing recognition that there was much of value on the Roman as well as on the Protestant side of the great revolutionary controversy which is increasingly characteristic of the more recent treatments of the Reformation age. As one examines the literature which treats of this stirring epoch one is convinced that it is only within a comparatively recent period that it has so ceased to interest the polemic zeal of men, and has so far become a subject of history as distinguished from controversy, as to be discussed in a relatively impartial manner. Of this newer spirit the volume of the Cambridge Modern History is a good illustration.

The indebtedness of the English speaking peoples to John Calvin is well-nigh immeasurable, and it is the more remarkable, therefore, that no exhaustive recent biography of this most clear-sighted of the reformers has appeared in English. Much has been done in the way of recent investigation of the facts of his life by German and French scholars, stimulated, no doubt, by the critical edition of his writings, published by Professors of the Theological Faculty of the University of Strassburg, which was begun in 1863 and completed in 1900 in fifty-eight volumes. Most conspicuous of these new investigations of Calvin's life and labors, is the monumental work of Prof. E. Doumergue of the Protestant Theological School of Montauban, of which two volumes have thus far appeared, entitled *Jean Calvin. Les Hommes et les choses de son temps*. (Lausanne. 1899-1902, pp. 634, 827.) Nothing of importance concerning the reformer seems to have escaped Doumergue's careful eye, and the whole work is presented with a wealth of pictorial illustration, a breadth of reading and a keenness of scholarly insight which renders it fully the peer, if not the superior, of any life of any of the leaders of the Reformation age that has yet appeared. The criticism that may be passed upon it has to do with its standpoint rather than with

its scholarship. Prof. Doumergue has become perhaps unduly a worshipper of his hero; it may be questioned whether Calvin is not, at times, presented in too favorable a light.

In these days in which the mystic is receiving a welcome in Christian circles, largely refused him a generation ago, fresh interest attaches to the journals of that most eminent of mystics, George Fox, the founder of the Society of Friends. Prof. Rufus M. Jones of Haverford, has done a real service in excerpting from Fox's voluminous journals those sections which constitute a spiritual autobiography and which help, also, to reveal the inner life of the Commonwealth and Restoration ages. His two volumes entitled *George Fox: An Autobiography*. (Philadelphia. 1903, pp. 584.) deserve careful examination as one of the most remarkable of "human documents." They may be placed side by side with Prof. William James's *Varieties of Religious Experience*. At the same time, in rather incidental fashion, very much of value as to the life of the period may be gleaned from the narrative.

Those who listened to the inspiring lectures on Preaching, delivered in the Lyman Beecher Course, by Rev. Dr. Lyman Abbott, will be glad to have their attention called to his sympathetic and discerning sketch of Henry Ward Beecher, one of the best of recent Christian biographies. Dr. Abbott has succeeded in presenting Beecher in his strength and winsomeness. (Boston, 1903, pp. 495, $1.75.)

The most recent, and in many ways the most interesting, sketch of Congregationalism is that of Rev. Dr. Leonard Woolsey Bacon, entitled *The Congregationalists*. (New York. 1904, pp. 280, $1.) Dr. Bacon treats trenchantly and suggestively any subject that he handles, and this sketch of the story of our religious body is one strikingly of interest to the reader. He will certainly find it anything but a dull and conventional outline of our denominational story, and the little volume is one to command wide attention in our Congregational churches.

The late Prof. William Hastie of the University of Glasgow came vigorously to the defense of the Reformed theology against its Ritschlian and other critics in the Croall Lectures for 1892, which has just been published as *The Theology of the Reformed Church in its Fundamental Principles*. (Edinburgh, 1904, pp.

299, $2.) In Dr. Hastie's judgment, the Protestant principle is a "church-reforming principle," having somewhat unlike illustration in the two great wings of the Protestant churches. Lutheranism is a protest against Judaized legalistic conceptions in the Church; and the school of Zwingli, Calvin and Knox, to which the title of "Reformed" is technically given, is a revolt against the heathenizing idolatrous practices in the Church. These conceptions derived from Alexander Schweizer of Zurich, Prof. Hastie applied to the Reformed theology, finding the central element of the Scottish Reformation that of "no idolatry." This principle he applies as a test to the claims of other Churches. The author then goes an to consider the "theological principle of the Reformed theology" which he finds to be "the certainty of God." Its "anthropological principle" he sees in the "innate natural capacity or germ in the human soul." Altogether it is an interesting and decidedly modern attempt to reinforce the claims of the Reformed theology; and how modern it is in some respects may be judged from the statement which he concludes that the "word of eternal hope seems to me the latest message of the Reformed theology."

We are glad to welcome as an aid to the inner Christian life, Rev. Charles S. MacFarland's helpful discussion *The Spirit Christlike*. (Boston, 1904, pp. 173, $0.75) in which he treats, under titles such as "The Life Contemplative," "The Light Within," "God With us," "God Within us," "The Spirit Prayerful," "Surrender and Sacrifice," and similar rubrics, the great possibilities of the inward Christian life.

We are pleased to announce that a volume entitled *The Story of St. Paul*, published by Houghton, Mifflin & Co., of Boston, is about to appear from the scholarly pen of Prof. Benjamin W. Bacon.

Yale Divinity Quarterly.

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In this, the second number of YALE DIVINITY QUARTERLY, we wish to make grateful record of the cordial reception given the initial issue of last May. Hearty commendations have shown the idea of such a magazine approved; while an enlarging subscription list and successful business management make its future publication financially assured. Here are grounds not only for gratification, but for an appeal to Yale Divinity men, and to others as well, for continued interest and support. In particular, we desire to see our news concerning alumni as complete and accurate as possible; therefore we shall look with reliance to the class secretaries and individual graduates for that fuller information which they alone can furnish.

The article from Professor Porter, which was partially planned for this number, is to appear in a later issue. Instead we publish Professor Curtis's paper read before the Congregational Association of New Haven. The promised contribution from the noted pen of Dr. Munger also finds welcome to our pages. The observant reader will detect a new and important note ringing with varying emphasis through the main subject-matter of the Quarterly. Of reconstruction in theology we perhaps hear enough; the world waits for a reconstruction in theologians. Not so exclusively a new type of preaching as a new type of preacher, is the prime requisite to make effective the higher knowledge and profounder truths vouchsafed to this our age. The regeneration of Christianity must begin with the regeneration of Christians and preëminently of Christian ministers. New wine, but

only in *new bottles*. No other ideal is permanently adequate or is sanctioned by Christ. It is this for which Yale would increasingly stand. That the present issue of our Quarterly may minister richly to this end is our hope and confidence. G. H. D.

THE DEAN'S LETTER.

Since the last issue of the Yale Divinity Quarterly little can be chronicled which does not refer to the months of summer.

The graduation exercises of the class of 1907 passed off successfully. The anniversary was notable for the large attendance of alumni, and for the initiation of the holding of class reunions. The classes of 1903, 1901, 1899, 1897, 1889, 1887 and 1879 held reunions of varying size, that of 1889 being perhaps the largest of any. The graduating class was finely represented by its speakers; Rev. Dr. Nehemiah Boynton of Detroit gave an admirable baccalaureate address to the class, and one of his inimitable talks at the alumni dinner. The dinner was held as an experiment at the stately University dining hall. It was marred somewhat by a waiters' strike, which prevented speedy service, but the banquet delighted every one postprandially. For a satisfactory report the alumni must be referred to H. A. B.'s account in the Congregationalist.

The vacation months have been for the whole faculty a period of activity, notwithstanding the remark sometimes heard that professors must be at a loss to dispose of so much vacation. We point on the one hand to those fortunate brethren in theology in Canada and in England who get through their work of instruction between the middle of October and the middle of April, and on the other to our honor roll of effective work achieved during this time of unhurried productivity. The theological faculty does as little idling, pure and simple, as any namable set of scholars.

The Dean must plead guilty of the nearest approach to an absolutely recreative summer enjoyed by any one of the faculty. With his closest associate on the faculty he departed early in June for the Canadian Rockies, Alaska, Puget Sound, and California, a leisurely, delightful, instructive, restful trip. Many fine Yale men were seen, but incidentally. To keep his hand in, he participated, while at Berkeley, Cal., in a Summer School of Theology under the auspices of Pacific Theological Seminary and the University of California. The closing event of the trip was a visit to the Yosemite. That mad plunge in mid-air from the summit of Glacier Peak to the floor of the valley was a figment of the reportorial imagination.

Professor Fisher spent the summer as usual at North-East Harbor, Maine, continuing in leisurely fashion his work of revising and editing his now long famous books. Professor Day spent the summer in his own home on his back. He has recovered quite completely from the nervous shock incident to the breaking of his limb, and intends to go about without crutches yet.

Professors Brastow and Curtis spent all or a part of the vacation at Castine, Me. Dr. Brastow was steadily pushing along the companion volume

to his very successful issue of last spring; while Dr. Curtis brought nearer to completion his edition of the Book of Chronicles in the International Critical Commentary series.

Professor Stevens holds the record for lectures delivered, having confessed to ——! He was in great demand at summer assemblies, giving the largest share of his time and energy to the new Congregational enterprise at Frankfort, Michigan. He also lectured at the University of Chicago, at the University of Wisconsin, and at Beloit College. With it all he had a good rest.

Professor Porter covered much territory also. He attended with Mrs. Porter his parents' golden anniversary at Beloit, visited the Louisiana Purchase Exposition at St. Louis, lectured at the University of Chicago, and attended the Quaker Hill Conference, where he read a valuable paper on Biblical Interpretation, highly commended. With all this he found time to finish up a book, soon to appear from the press of Scribner's in the Messages of the Bible series, entitled "The Messages of the Apocalyptic Writers."

Professor Bacon up in New Hampshire put through the press of Houghton, Mifflin & Co. his new volume on "The Life and Writings of St. Paul," the outgrowth of his public lectures delivered last winter in Marquand chapel. He was also at work not only on the elaborate paper read in September before the Congress at St. Louis, but on a series of important articles for journals at home and abroad. He is our most indefatigable producer of scientific articles, keeping a large number always in reserve.

Professor Walker spent most of the summer, as usual, at Brattleboro, Vt. There he openly rejoiced—not at having nothing to do, but because of the freedom to push ahead without interruption an important historical work which he is preparing for publication. All in all, our faculty are hardly open to severe criticism in regard to their use of the summer. It is a time for productive work such as the busy months of winter often forbid.

The great event of September among scholars in this country was the International Congress of Arts and Sciences at St. Louis promoted by the Louisiana Purchase Exposition. Broadly conceived and skilfully planned, it was a gathering long to be remembered. Many alumni of Yale were there to participate. The University was strongly represented. President Hadley made one of the important opening addresses. It is pleasant to be able to declare that out of the relatively small number of those in this country invited to read principal papers bearing on language, history, theology or religion, our faculty furnished two. Other members were invited to participate but were unable to comply.

The new year starts off well. Yale's work for graduate students and for ministers who come for a year or so of advanced study is constantly enlarging. The undergraduate classes are relatively smaller in the Junior and Middle years than of old, but they invariably recruit to full strength by Senior year.

Owing to the lack of space the Dean is obliged to omit one item of great importance. He will transmit this by post to the alumni to whom it refers.

FRANK K. SANDERS.

PROFESSOR HARNACK AT YALE.

The Divinity students had the privilege, on the afternoon of October 7th, of meeting Professor Harnack of Berlin, and hearing an informal but characteristic address from him. The distinguished visitor, speaking in German, expressed his admiration of New Haven and of Yale in most enthusiastic terms. He then told of his experience with a reporter in Boston who had asked him three questions covering a wide field of knowledge and opinion, and said that he would take this occasion to give a fuller answer to these questions than he had been able to give when they were asked.

The first question was: What aim have you in your historical studies? Professor Harnack replied that he had no aim. It is not the business of the historian to aim at definite ends, but to question. If the answers he finds to his questions, by unprejudiced research, are in accordance with his wishes, he may rejoice in that result; but if not, it is no less his duty to announce what he finds. Historical study must be free from the control of interests and ends.

The second question was: Is there a historical kernel in the Gospels, and were the Gospels the product of Greek thought? As to the first part of this double question the speaker expressed his indignant protest that it should still be asked by intelligent people. In the present state of criticism the question should be impossible. To ask it implies an ignorance which in other fields of science or literature would be disgraceful. But a man like Haeckel can write that our Gospels are a product of the fourth century, and no one expresses astonishment at such an assumption. The blame for such a state of things falls on us. When such a question is asked, Professor Harnack said, I first feel indignant and ashamed, and then ask myself: What can I do to make such a question impossible ten years hence? There is beyond all reasonable doubt a historical kernel in the Gospels, though it is not easy to define its precise bounds. As to the second part of the question, it is of course true that after Alexander's conquest Greek influence was at work throughout the Orient. But the question means to ask whether the Gospels originated in Palestine, or were the product of Greek mythology, ethics and philosophy. As to this Professor Harnack expressed his emphatic conviction that the Synoptic Gospels were almost purely a product of the Jewish Palestinian, and not of the Greek mind.

The reporter's third question was: What do you think of Abbé Loisy?*

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* Alfred Loisy, born 1857, Professor of Hebrew in the Institut Catholique, Paris, from 1881 till 1892, when he was deposed in consequence of his earliest critical publications: *Histoire du Canon de l' Ancien Testament*, 1890 and *Histoire du Canon du Nouveau Testament*, 1891. The following five later books were condemned by the Holy Office, on the initiative of the Pope himself, in Dec. 1903: *La Religion d' Israel; L'Evangile et l'Eglise* 1902; *Autour d'un petit Livre*, 1903; *Etudes*

Professor Harnack explained the strange union in Loisy of thoroughly modern critical scholarship with loyalty to the Catholic church. He goes as far as any one in New Testament criticism, farther than most Protestant scholars, with the result that no historical basis for Catholic claims is left, and then says that with reference to the church every thing remains as it was before. The church has its authority in itself as a present living reality, wholly apart from history. For Loisy the results of his criticism are useless for the correction of his faith, because the development of Christianity as he conceives it is not conditioned by its historic germ. He is therefore in a sense a more thorough-going Catholic than the Pope and the Jesuits themselves, for they seek to keep the semblance of a historical basis for the claims of the church, whereas he asserts its complete independence and self-sufficiency, so that when he is censured, the Catholic church assails the very outpost of Catholicity. His procedure, however, is to be condemned as involving a dualistic separation of two realms of truth. Historical science and religious faith, the head and the heart, are divided, whereas in reality all truth is one. The effort of Loisy to hold his truth side by side with traditional beliefs inconsistent with it, and the effort of the Catholic church to repress all truth that does not serve its ends, must alike fail. Our two greatest possessions, truth and freedom, can endure a great deal, but they cannot endure being hidden.

Professor Harnack ended his address with an earnest appeal to the men before him to be fair minded and sincere in their study and thinking. He urged each student to work for himself at the problems of theology and to attack each new problem with the feeling, if I do not reach the solution no one will. Above all he said, let us be of open mind and give fair treatment to every effort to make the truth clearer. F. C. P.

Evangéliques, 1901; *Le Quatrième Evangile*, 1903. The second of these books, translated into English, *The Gospel and the Church* (Scribners), was aimed against Harnack's, *What is Christianity?* Loisy contends, on the one hand, that Harnack is not a thorough-going historical critic, since he finds in the Gospels only what he wishes to find, what he himself regards as the essence of Christianity; and, on the other hand, that there is truth in the later developments of Christianity, which Harnack condemns. Loisy's theology has been described as a union of a very fearless criticism and Newman's doctrine of development. Reviewing his last book, on the Fourth Gospel, Holtzmann says: "Never perhaps has an original Catholic theologian, who has remained in a higher sense Catholic in spite of excommunication (?), following purely scientific motives, reached so high a level of unbiased judgment and complete emancipation from all the fetters of tradition."

MARQUAND CHAPEL NOTES.

The addresses at the informal opening of the Divinity School, on the afternoon of Oct. 29, by Dean Sanders, had an inspiring note in them, which made old and new men alike, feel that the year was beginning right. The informal addresses on Friday, at daily Prayers have been full of helpful suggestions. Oct. 17, Professor Fisher addressed the students, and in the course of his address emphasized the importance of having a thing to say and saying it. The preacher's truth must above all things be presented clearly, and it will only be clear to the preacher himself, when he has lived it.

The opening Communion Service, held Sunday, October second at four o'clock, was conducted by Dean Sanders and Professor Bacon. While all the opening events of the seminary year were noteworthy for the high ideals presented to the students, this opening communion service was especially helpful because of its deep spiritual tone. Dean Sanders spoke briefly but effectively upon the distinct need for "practising the presence of God." His message, if heeded, could not fail to produce men of power for the Gospel ministry. He also dwelt upon the great desirability of every student having a "large objective" in life, an objective which would determine the channel of his life, minimize the relatively unimportant considerations, and lead him to view every detail of his life in its true perspective. Because of its deep spiritual character and its spirit of worship and fellowship, this opening communion service was especially beneficial.

Secretary Anson Phelps Stokes came to us one day, fresh from a study of the movements of the graduates of the Divinity School. He startled all his hearers by the statement that the pastorate of most Yale men is a little over one year in a place. From this fact he enlarged upon the great evil of the short pastorate. Really lasting work can be done only when man stays long enough in a parish to become well acquainted with people and conditions, and this cannot be done, as a usual thing, under ten years, in Mr. Stokes' opinion.

It was an unexpected pleasure to hear Dr. Sanday, of Oxford. In his simple but vigorous talk to the students Dr. Sanday said that he hoped for a closer union for mutual helpfulness between scholars of America and England. He advocated conservatism in theological belief, believing, to be sure, in progress, but a progress that kept up the connection with the past instead of rudely breaking with it. He looked on theories with distrust because so many of them start with the presupposition that there is something wrong. In speaking of German scholarship, Dr. Sanday expressed himself as being far from satisfied with its methods. While the German scholars are thorough, and have a wonderful power of sustained thought, their methods are not simple enough, not closely enough in touch with life, and are therefore apt to be doctrinaire. A broad view is necessary, and

in developing this American scholarship should contribute its quota. The work of Professor Fisher, Ezra Abbott and Isaac Hall stands as examples of what American scholars can do.

Prof. Ladd spoke in the Chapel last Friday on the distinctive professional work of the minister. He showed how the student of Law spent all his time in the study of Law, with the very definite purpose of practicing law after his student days were over. Likewise the would-be physician devotes himself exclusively to the study of Medicine that he may practice medicine as his life work. No less definite and purposeful should be the aim and ideal of the Christian minister. He is here to study Theology and he should look forward to practicing theology. While some ministers dislike the thought that a minister should be good or religious in any special sense or degree, yet it is impossible to avoid this truth. The minister, by virtue of his training and purpose, must be an especially religious man. He must be a constant practicer of the Theology which he has studied and which has become a vital part of his life. W. A. R.

SEMINARY NOTES.

COMMENCEMENT HONORS.—The honors at this year's commencement were as follows: Dwight Fellow, George Dewitt Castor; Degree of B.D. *summa cum laude*, Shirley Jackson Case, George Dewitt Castor; Degree of B.D. *magna cum laude*, Ernest Graham Guthrie, Harold Bruce Hunting; Degree of B.D. *cum laude*, Edward Bradford Adams; Judson Lewis Cross; William James Hail; Albert Wentworth Palmer. The Fogg Scholarships for the spring term were awarded to Lucius Chapin Porter, Marion L. Burton and Edward Evans. Allis Scholarships were awarded to Wilfrid Asa Rowell and Oscar Edward Maurer.

STUDENT CONFERENCE.—The students of the Divinity School are considering the holding of a Students' Conference next spring, similar to the gathering held for the past two years at Union Seminary and continuing that gathering. A meeting of representatives from Union and Hartford will meet with the Yale committee before long and the matter will be given definite form. Such a conference held here in Yale would be a splendid opportunity for presenting the claims of the ministry to Academic men who know far too little about the Divinity School and its work.

A CHEERFUL REMINDER.—The Faculty ladies have always had a large part in keeping the students of the Divinity School from taking themselves too seriously and in making their seminary experience a cheerful and happy one. Mrs. Frank C. Porter has given, this year, a tangible expression to her cheerful welcome, in her "Calendar to bring Good Cheer, and guarantee a Happy Year," which has just been published by the Pilgrim Press. It is a beautiful calendar for 1905, containing cheerful quotations for every week, a place for the daily recording of happy happenings, and

the noting of future engagements. Among the contributors who wrote especially for the publication we notice the names of Rev. T. T. Munger, Dr. Newman Smyth and Prof. Porter. The Yale Divinity student who has one of these calendars and who makes the most of the opportunities offered by our Faculty ladies in a social way, will have a record of happy happenings, indeed, at the close of the year. (Pilgrim Press, 60c.)

ATHLETICS.—A challenge has been sent to Hartford to contest in a Tennis Tournament. The men have been working off the games of the local tourney for the past week, for the championship, which is at present held by Guernsey, '05. The game at the Divinity School picnic brought out some excellent baseball material among the new men, and the outlook is good for us to win back the honors from Hartford, next spring. O. E. M.

ALUMNI NOTES.

Since our last issue there have been noted the following changes:

'62—Rev. Samuel H. Lee resigns French American College, Springfield, Mass.

'66—Rev. C. W. Francis resigns Brookfield, Conn.

'68—Rev. Henry G. Marshall resigns Cromwell, Conn.

'72—Rev. Elisha W. Miller called to Udall, Kansas.

'74—Rev. Marshall R. Gaines accepts Principalship of Normal Industrial College, Joppa, Ala.

'76—Rev. Rolla G. Bugbee called from Athol, Mass., to Peterboro, N. H.

'79—Rev. J. Brainerd Thrall accepts call to Leicester, Mass.

'79—Rev. E. Clarence Oakley accepts Eugene, Oregon.

'79—Rev. William A. Remele resigns Bridgewater, Vt.

'80—Rev. B. St. John resigns Fayette, Ia.

'83—Rev. Geo. W. Henderson accepts position as Dean of Theol. Dep't of Fiske University, Nashville, Tenn.

'83—Rev. Dr. Lewis accepts Pierce City, Mo.

'85—Rev. Clement C. Campbell called to Plymouth Ch., St. Paul, Minn.

'85—Rev. Edwin S. Carr accepts Hinsdale, Ill.

'85—Rev. David W. Morgan resigns East Barrington, N. H.

'87—Rev. Dwight C. Stone accepts Stonington, Conn.

'88—Rev. Geo. W. Woodhull resigns Kittery Point, Me.

'88—Rev. Phillip H. Mason called from Beloit, Wis., to Rockton, Ill.

'89—Rev. Wm. H. Klose resigns Lakeview, Mich.

'89—Rev. Manley D. Ormes resigns 2nd Church, Colorado Springs, Col.

'90—Rev. G. H. Beard resigns College St. Church, Burlington, Vt.

'90—Rev. Elmer E. Smiley accepts Groton, N. Y.

'91—Rev. Dorr A. Hudson accepts North Chelmsford, Mass.

'92—Rev. Frank L. Garfield accepts Castleton, Vt.

'92—Rev. Charles O. Gill called to West Lebanon, N. H.

'92—Rev. Charles D. Milliken accepts Waimea, H. I.

'93—Rev. Charles Ewing resigns Unionville, Conn., to return to mission work in China.

'93—Rev. Evan Evans resigns King's Highway Chapel, Bridgeport, Ct.

'93—Rev. Geo. H. Ewing, Yarmouth, Mass., accepts First Church, Norwich, Conn.

'93—Rev. Warren J. Moulton accepts Athol, Mass.

'94—Rev. Albert L. Grein, Buffalo, N. Y., called to Asst. Past. of Bethsaida Church, Brooklyn, N. Y.

'94—Rev. C. S. Haynes leaves Peterboro, N. H.

'94—Rev. E. J. Lewis accepts Plymouth, Conn.

'94—Rev. A. F. Fehlandt resigns Lone Rock and Bear Valley, Wisconsin, to take up temperance work.

'95—Rev. J. W. Dickson accepts Stillwater, Minn.

'95—Rev. Evore Evans accepts Germantown, Pa.

'98—Rev. Howard D. French, Wyoming, Ill., accepts Canton, Ill.

'98—Rev. John K. Moore resigns Elizabethtown, N. Y.

'99—Rev. Frank B. McAllister accepts Second Church, Cohasset, Mass.

1900—Rev. O. P. Avery accepts Harrison Avenue Cong'l Church, Oklahoma City, Okla.

1900—Rev. Geo. M. Butler, New Bedford, Mass., accepts Mystic Church, Medford, Mass.

1900—Rev. N. Osborne declines call to Fountain Park Church, St. Louis, Mo.

1900—Rev. J. B. Stanton accepts Villa Park Church, Denver. Col.

'01—Rev. Chas. S. Calhoun accepts East Lake, Mich.

'01—Rev. Carl S. Stackman on Nov. 1 will become Secretary of South African Christian Endeavor Union.

'02—Rev. E. F. Barrow accepts Zion Chapel, Amherst, Mass.

'02—Rev. Geo. H. Johnson accepts First Church, Swampscott, Mass.

'02—Rev. John J. Samuel is now teaching in Sawel Academy, Llandilo, Wales.

'04—Rev. Albert S. Baker becomes missionary at Kealakekna, Kona, Hawaii.

'04—Rev. Robt. E. Brown ordained at Pilgrim Church, New Haven, Ct.

'04—Grove F. Elkins accepts Millbury, Mass.

'04—Rev. Thomas F. May called from Niantic, Conn., to Campbell, Neb.

'04—Geo. E. Porter accepts West Stafford, Conn.

'04—Rev. John L. Shively ordained at Weston, Conn.

'04—Rev. E. W. Scott becomes Chaplain in U. S. Navy, Norfolk, Va.

'04—Arnold C. Huizinga is studying at Princeton Theological Seminary, Princeton, N. J.

'04—Harold B. Hunting accepts Asst. Past. Plymouth Church, Minneopolis, Minn.

A. E. R.

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